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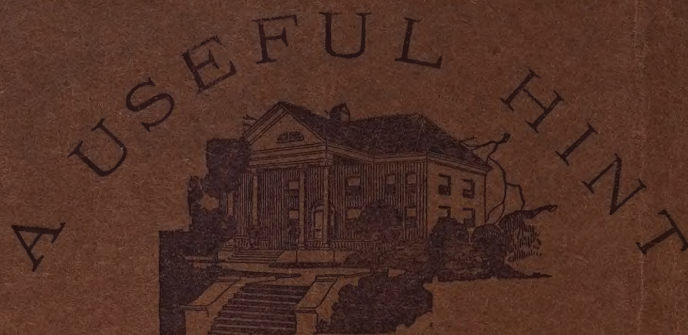
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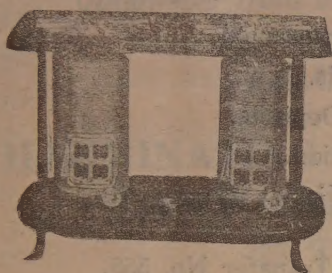


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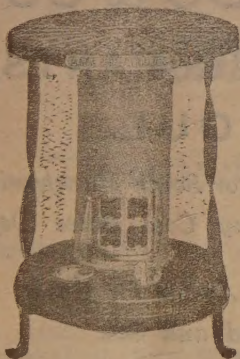
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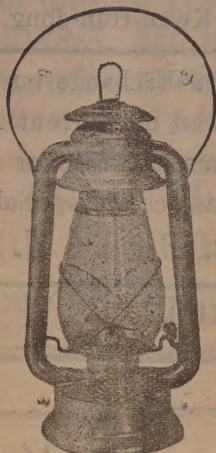


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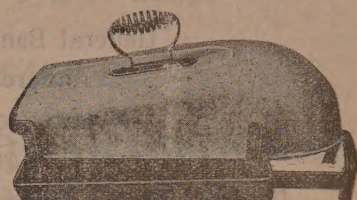


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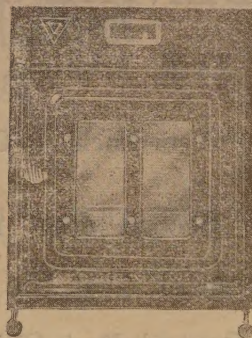
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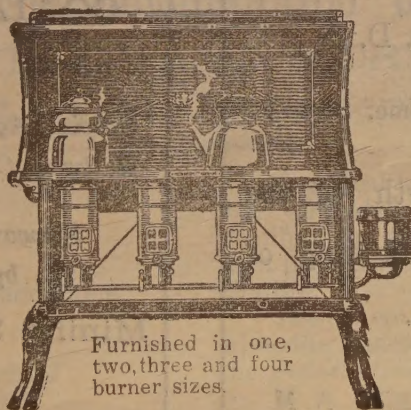


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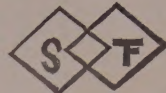
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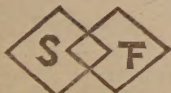
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

issued by the Federal Council of Evangelical Missions in Korea

VOL. XVIII.

NOVEMBER, 1922

No. 11

Editorial.

Will The Christian Church Function Today.

III

WINGS.

THE lady who edits this The Woman's Number of our periodical casually remarked to "We are looking to you for the editorial." Then I asked, "What is the burden of your number?" and she promptly responded, "Oh! there's no burden at all!" To my further query, "Nothing but wings?" she pleasantly assented, "Nothing but wings!" I departed ruminating on the possible utilities of "Nothing but wings," and soon reached the conclusion that wings, in and of themselves, were the most useless conceivable trumpery; underfoot, an occasion of stumbling; in the fire an occasion of smells and even while adorning a lady's hat, a suggestion of cruelty! Next it dawned upon me that a wing was never intended to exist in isolation, that wings and a bird to go at all must go together; in association only can either fully realize and find itself without any burden at all. Two wings vitally attached to a bird at rest, are practically no slightest burden, because the beauty, protection and warmth they afford more than compensate for their weight which the bird carries while those same wings in action bear themselves and the bird up and onward into and through the empyrean of light and freedom and power! Then flitted into my mind the Scripture, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles." Finally I seemed to see that the wings symbolized the Christian and the bird Christ and that the two cooperating in vital action, made possible the Christian Church and the redemption of mankind. At this point it occurred to me that I might well share with our readers the outline of the last three messages of the winged world evangelists, who on the average of one a month during the past year have visited Seoul which fortunately lies on the highway of the world.

ON September 17th Dr. Charles Inwood, of Keswick, England, preached about Jesus feeding the five thousand on Gennessaret's shore, toward evening. The disciples came to Jesus saying, Send the multitude away lest they faint in the wilderness for lack of food. The Master, according to His wont, turned the tables on His would-be advisers saying, "They need not depart, give ye them to eat." To their statement, None has any food save a lad who has brought five loaves and two fishes, what are they among so many" Jesus responded, "Bring them hither to Me." The lad when asked for his lunch, though very hungry, yielded it to Jesus' call, and probably followed the disciples who carried it to the Master that he, at

least, might have the satisfaction of seeing the great prophet eat it. To the boy's surprise Jesus after having the multitude seated, took the lunch and gave thanks for it, perhaps including thanks for the generous lad; whereupon he broke and distributed the food to the disciples who gave to the multitude, not only, but garnered of the broken pieces twelve baskets full. Such an onlooking lad beholding his lunch thus manifolded in the hands of Jesus must have been so transported into the realm of adoring wonder that with winged feet he sped to his mother, who had put up the lunch, with the marvelous story, which quickly spread and has been spreading ever since down the centuries, nor will its flight through the ages ever cease. This little boy by waiting on the Lord Jesus Christ not only renewed his own strength but yours and mine and the strength of vast multitudes! Best of all he renewed the Master's strength who could never have wrought, in just that beautiful way, without this lad's cooperation.

TWO days later Dr. W. W. Pinson, Oriental Secretary of the Southern Methodist Board of Missions, addressed the Federal Council of Missions in Korea from the words of the 42nd psalm, viz. "Where is thy God?" These words, originally a taunt of a mocking enemy, were used as a refrain of more general application; were in fact, put into the mouth of everybody who, because of the miseries that have come upon the world in recent years and the greater impending perils that threaten, being filled with fear which threatens despair, are asking one another, not in derision but with a sincere hope and longing for succor which because all earthly helpers have proven themselves inadequate, must come from some higher source, "Where is your God?" The idea is this—My god I have found to be impotent how about yours, or anyone's who can compose chaos and out of confusion worse confounded can bring peace?

THE application of this message was, that never before had the broken hearted world felt its need of a real God so deeply as now! The bitter cry of the suicidal world is, "Oh that I knew where I might find Him that I might come even to His seat—that I might order my cause before Him." Never has there dawned on the distracted world such an auspicious day as the present for unveiling to humanity the Son of God who has promised, "I if I be lifted up from the earth will draw all men unto me." Where is your God, show us his credentials, introduce him to us that we may experience whatever power for rescue may be his! Nothing common will meet this demand but something that is arresting and demonstrative not a confounding of the prophets of Baal, but rather such a reincarnation of the Master's Spirit in His disciples as shall so fully declare the whole council of God that beholders shall take knowledge of them that they have been with Jesus and have learned of Him."

THE following day Dr. Sherwood Eddy delivered an eloquent address on present World Conditions, concerning which he is, probably, as familiar as any other living man. First he sketched the dreadful picture remarking "I can never despair so long as God is upon the throne." Then he unfolded his marvellous world itinerary upon which he had just launched; told us how at its beginning he had called upon a devoted woman, a mother in Israel, and told her about his projected tour. At parting the good woman had charged him with the words, "Give them nothing less than God!" Using the prescription as a refrain in the last half of his discourse, he swept on and on showing how in his observation and experience this prescription had proved infallible for its recipients' redemption. In closing he assured us that it would work perfectly in Korea, as well, if properly administered, but he warned us that we might toil ceaselessly our lives long and to utter exhaustion and would certainly fail utterly in our endeavors if we gave the people anything less than God!

Twenty-five Years Ago and Now.

MISS M. BEST.

In the midst of the pressing duties and the thronging opportunities of the present, some of the "pioneers" occasionally find a few minutes to let their thoughts wander back to the days of beginnings. One such reversion to the past fills one with gratitude for the way God has led one and makes one appreciate more deeply the wonders He has wrought in the hearts of a people who one generation ago had never heard of Him and His plan of salvation through Jesus Christ.

Nowhere has the power of God's Spirit working in the hearts of believers been more clearly exemplified than among the women of Korea. A church has been established which is well-nigh to the goal of self-propagation, self-support and self-government, set before us by students of the Science of Missions. This is one of the wonders God has wrought. Schools have been established in all parts of the land and are attended by some thousands of boys and girls, young men and young women born in Christian homes and wanting a Christian education to fit themselves for service. This is another of the wonders He has wrought.

Missionaries of the cross, Korean men and women, filled with gratitude for the new life of peace and happiness they have found through the gospel, have gone to every corner of their own land, to the islands lying far out to sea, to Manchuria, Siberia, and parts of China carrying this gospel to others; sent forth by their brethren, supported by them and followed by their prayers and interest. This is another of the wonders He has wrought. Sometimes through the furnace of affliction He has led them only to bring many forth with faith stronger and hope brighter and lives purified and made fit for better service. This wonder and many others our eyes have seen, and in them all our hearts have rejoiced.

Great as these various transformations have

been no one of them has been greater than the transformation in the life of the Korean Christian woman, or the change in her position in the family and in the church. That the transformation is taking place quietly, with not much heralding in mission reports or special recognition by church councils and assemblies, makes it none the less real or none the less important to the life of the Christian church in Korea.

In a land where a generation ago schools for girls were unknown there are today a good number of them taught acceptably by girls who received their education in church and mission schools. In a land where, within the memory of the oldest missionary, Korean women rarely ventured far from the family home, there are self-reliant women travelling unattended, by train, motor, pony-back and on foot to places far distant, to carry the gospel message or to teach Bible classes in country churches.

In a place where less than a generation ago woman's mental outlook was even more circumscribed than her physical outlook there are thousands of women today whose thoughts and interests include their sisters in other parts of the country, especially those who have not yet accepted Christianity and for them they pray and work and raise money to send evangelists with the gospel offer of pardon and a life of peace. Among such women are many who have an intelligent understanding of conditions and needs of mission work in territories beyond the confines of Korea where the Korean church has accepted responsibility for evangelization, and are enthusiastic in their efforts to give help both in money and service.

In the churches where, in the beginning, women were recognized as having equal privileges in all spiritual benefits and blessings with their husbands and fathers, brothers

and sons, but in other respects were not considered as quite of the same grade, because of lack of education, as the naturally more favored members of their families, there are today church leaders who depend upon some of these same women for help in their church work and who sometimes even seek their advice and take their judgment on perplexing questions. The Korean Christian woman in the last quarter of a century through no ambitious effort on her part, but because of the transforming power of the Spirit of God in heart and life, has found a place of usefulness and honor unknown before, which is recognized in church and home and will eventually come to be better appreciated by the community and nation.

More than one church now shedding forth light in the midst of darkness owes its beginnings to the devoted labor of some Korean woman evangelist who faithfully taught the little group of new believers until they were taken under the care of a missionary pastor or Korean leader. It would be interesting to know how many young men who have graduated from academy, college, or theological seminary owe their present equipment for service to some woman with vision broad enough to understand that righteousness exalteth a people and with heart generous enough to part with some of her worldly possessions in order to give young people the inestimable privilege of a christian education as the basis of their service to their people.

All missionaries know Korean homes where the father and mother together make sacrifices in order that their children may be educated, and not a few know families where the mother alone is trying and often succeeding in making a christian home.

Much ground has yet to be covered before Korea's womanhood as well as the womanhood in other Oriental lands and in Occidental lands reaches the full measure of growth capable of attainment only where the elevating and ennobling influence of Christ-

ianity has had right of way for generations. That so much has been attained in this land in so short a time makes one think that God has further rich experiences for these friends of ours who have been so blessed by Him, and also for their children in the days to come.

If one were to ask what have been the human agencies blessed under God to bring about this change in the character, life, outlook, activities and position of the Korean woman, among the first answers to come to mind after the regular ministrations of the church to its membership, are the classes for systematic Bible study held in the churches and in mission institutions open to every woman and girl interested enough to attend them; then the special training class and Bible institutes for women and girls a little more developed in christian experience, and for children and young people the kindergartens, lower schools and schools of higher grade where God's word is honored and open to all pupils. These are the agencies most apparent to the eyes, but who shall estimate the value of the practical demonstration of christian love and service in the daily routine of hospitals and work shop or the influence of visits in the homes and the quiet talks there about subjects that lie close to the heart of every woman.

In these days of unrest and changing conditions when it seems almost literally true that old things are passing away and all things are becoming new, a retrospective view of the way God has led us gives us assurance that He will continue to bless these agencies He has so blessed in the past, and will give us the wisdom to choose in the changing order whatever of new good there is that will contribute to the upbuilding of His kingdom and will give us, too, the wisdom of a sympathetic and helpful and not too critical attitude of mind towards friends of ours who are trying to adjust themselves to the new order. May they and we be given the wisdom, yes, and the courage to choose the good and discard the worthless.

Christian Work Among Japanese Women in Korea.

MRS. F. HERRON SMITH.

The average Japanese of today has a thousand interests. He is not drawn particularly to Christianity at its first presentation. Religion is not as vital an element in his life as in the life of the average Westerner. He is engrossed in business, in teaching, in any one of a score of varied pursuits. But his wife, if she be among the thousands of Japanese resident in Korea—his wife, is much more quickly touched by the appeal of the gospel, than is he.

Although their husbands call Korea a part of the Japanese empire, Japanese women, at least, feel somewhat exiled here. This is noticeable even in casual conversations with them. They are homesick for their parents and their older children left in Japan, with all that loyalty and love for their own, which is so admirable a trait in all Orientals. And this very loneliness often most naturally becomes the first bond of interest between her and the woman missionary who, too, knows the meaning of separation from friends and it becomes the first vulnerable spot in her armour of indifference to Christian things.

A second reason why Japanese women in Korea are easily reached for Christ, is because the transferal of the home from Japan to Korea severs the associations with the old familiar temple worship and attendance, and her life is thus more freely thrown open to new religiously ideas and ideals.

When I first began work among Japanese women in Korea, an old experienced missionary in Japan said to me, "One of the greatest lines of service any missionary can render the Japanese, is the successful breaking down of their prejudice and suspicion regarding missionaries and our Western religion in general." This refers equally to men and women, and it cannot be accomplished through preaching and teaching alone. One may preach ever so eloquently, teach Bible classes ever so tireless-

ly, or do any form of Christian work among them ever so faithfully, but unless there is a consistency of life and of speech they are of small avail. The message of a friendly Christ cannot be effectively preached to the Japanese men or women till He is *lived out* in a very friendly, sympathetic, neighborly way. Our Christians are hand picked; they are our friends, dealt with individually. All seekers are placed in classes for study and special preparation before they are baptized or admitted into church membership.

The remarkable appreciation of Japanese women to any kindness rendered them is a surprise and a constant source of encouragement to all who work with them. A little courtesy or kindness will unlock the heart of any Japanese woman, and her capacity for loyalty in friendship I have seen surpassed in no land.

One of my constant regrets is my own inability to do more for these women. But being the mother of six children, I must give home cares my first thought, and then give what time I can, to missionary work.

I have conducted many kinds of classes for Japanese women here and in Japan,—such as cooking and sewing classes, mother's meetings, prayer meetings and classes for English study. I shall write of only two lines of work, which two have brought remarkable and most encouraging results during the past year. One of these is a Tuesday afternoon English study class held in my home, as are most of the classes I hold for women. It is attended in most cases by women whose husbands do not care to have their wives attend so-called Bible classes, but who do want them to know something of western ways and speech. However, the class is attended also by a few of our church women, and my aim of course is to win them all ultimately for the church, through the friendships made in the class. It is

conducted three Tuesdays a month like any English study class, closing with the singing of English hymns, of which they are very fond already. Once a month I give them, instead of the regular lesson, a simple tea, and teach them our western way of making and serving tea, the use of napkins, spoons, etc., and also on that day the pupils themselves act, turn about, as callers and hostess and maid and thus have actual practise in using their English. Some very pleasant friendships have resulted, and from this class alone, I have gained entrance into a number of christian homes which otherwise I would have had difficulty in entering. One lady in this class, the wife of a prominent banker, though an ardent Buddhist herself, asked us to carry christian comfort to a neighbor who had become despairing over the death of her child. She said "Does your religion hold any comfort for her"? It was a great privilege to break the Bread of Life to this sorrowing mother,—and now the banker's wife herself, has become a seeker, and the two friends are welcoming christian instruction for themselves and their children most eagerly and they are sending their neighbor women to my class. This is only one instance of the results even of English teaching in the home, where the quiet living out of the gospel, has spoken louder than preaching, though preaching must be done—and is done.

The second line of work in which I am vitally interested is the visiting of Japanese women and girls, graduates of our Methodist Mission Girl's Schools in Japan proper, now living in Seoul as teachers, or wives of official and business men. Some are earnest Christians, but many have married men indifferent to christian things, and the women have neglected to hand in church letters here, and so have gradually slipped away from christian influences. To conserve the efforts, the care and the training lavished by our mission school workers on these fine girls, the flower of Japanese womanhood, seems to me a most worthy task—and I have appropriated it as my

own work. One afternoon a week I give to this work of hunting up the graduates in their homes and in urging them to renew their devotion to the church. I am meeting with gracious responses, and encouraging results are increasingly seen. From Hiroshema Girl's School alone, I have located fifteen graduates and there are many here from other schools among whom I am calling and working. I hope to gather them into groups for special organized service in christian work.

Within the church itself we have our various organizations for our women. We have our ladies' aid—as indispensable in Methodism as the collection plate; we have two girls' clubs organized by one of the girls themselves—one for women, too, going to enter the regular "Ladies' Aid" and the other for girls of high school age who wish to have a part in some definite helpful service. They do many kinds of church work; hunting up sick members, visiting hospitals and helping the poor. They have their monthly social meetings, which help to keep them *interested* within the bounds of the church. When I think of all that these eager girls do and then of the half-hearted service of some of our American people, I am put to shame.

With the increasing independence of our Methodist churches, many of which are now self-supporting, we missionaries are taking our places not as leaders, but as brothers and sisters,—helpers, to our Christians. I was impressed anew recently with the importance of this attitude, as I had the privilege of listening to an earnest bereaved Christian telling her experience of God's comfort in sorrow, to an eager seeker who had been similarly bereaved. They were strangers to each other, but something passed between those two women as they talked—something so vital and so electric as to be almost visible. It did not come alone from the power of God, wonderful as is that power, nor did it come from any fine shade of meaning in their common tongue. There was a deep, instant understanding flashing between them, built upon

centuries of tradition, and custom and oneness of nationality, into which understanding, foreigners, no matter how devoted, cannot enter. More and more our Japanese churches see the importance and necessity of the evangelization of Orientals by Orientals.

Once a year, at least, a lady evangelistic worker comes from Japan and holds meetings for women all over our Methodist district, in all our churches. This year, Miss Bertha Starkey is with us—for a month's work—and how happily the women in the lonely country stations are awaiting her message and her coming. And the policeman's wife and the post-master's daughter and the school teacher's mother, all gather to hear the old, old story, the story meant not only for our favored, fortunate American women, not only for our neighboring Chinese women, not only for the millions of burdened Korean women, but also for the lonely Japanese women in Korea.

The most discouraging element in our work is the great lack of workers. Our opportunity is wonderful—doors are wide open as never before—prejudice if being broken down—and friendships are being made and cherished. Mrs. Kerr of the Presbyterian Mission and Miss Grosjean, of the Church of England, are the only other resident workers here I know devoting themselves entirely to Japanese women's work. Three of us among the thousands of women in Seoul alone—to say nothing of those additional thousands scattered throughout Korea and Manchuria.

Every year we plead for workers—and the months and the years of working for reinforcements go by—and still we wait, and hope, but confident even in spite of our waiting, in the promise of our Father:—

"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

"What Led me to Become a Missionary."

MAYSIE G. TAIT

In my Bible is a little card, which is treasured because of its associations. In 1904 my sister and I were spending our summer holidays at one of the Victorian seaside resorts in Australia—it was a Sabbath evening calm and beautiful and a number had assembled down on the beach for the evening worship. At the close of a beautiful and impressive little service the minister handed out cards to the younger members of his flock. I eagerly examined mine, hoping for some special message from it and it seemed at first disappointing, "Ye shall go out with joy, and be led forth with peace"—what had that to do with one whose daily round was study and the happy life of home, I wondered. But then came the thought may it not mean that some day I am going to be a missionary and tell out the gospel message in a foreign land—and that desire and hope were kept hidden away in my heart for many a long day.

But though living in, what I now know to be as I did not fully realise then, one of the most ideal Christian homes this world can boast of, there was the sense of separation from the heart of it all, and when father would at each communion season urge anew the claims of Christ upon my life, and plead with me to join in the partaking of the Lord's Supper, I had to turn aside and say 'No. I can't—Father; for there was no sense of reality about it or of living relationship between the Christ and me. There was a long time of darkness and of struggling to break through that seeming barrier and darkness. There was much prayer in secret and with a friend, but the light did not shine. Then an evangelist came to our town and with him a singer—and oh, she sang with such sweet conviction and, out of such an evident living experience of Christ and His love and joy and peace; and His light radiated through her face so that one's

heart thrilled with response. We became friends—she was invited to our home—there was a long unburdening talk, and the mists rolled away. God's messenger had come at last, and set this child free. There was the same home life then, but, oh, what a difference to be in tune with the deep underlying principles of it all; there were the same church services, but there were now no tears and strivings in the little room at the close of the Sabbath days—and then, oh, what a joy to be able to say "yes" to father when the communion time came round.

Then followed several years of office life when it seemed as if the way to a larger life of service was never going to open up, but a friend who was a trained nurse came to Kyneton, and the dissatisfaction with office life deepened till a break was made, and I got away to our biggest city hospital for training. The plunge was too sudden or too great, and four and a half months of strenuous upheaval gave

the end of that experience. But straight away the way into the Missionary Training Institute opened up, and at the end of the two years' training, there was a vacancy for a new worker in Korea. After much prayer I applied and was accepted. A favorable report by the doctor, and my being adopted as the missionary representative of the Women's Missionary Union of one of our churches, all helped to give the assurance that this was in line with God's will for my life, and the opening out of the way to the fulfilment of the long cherished desire.

It has been a help at this time to thus look back over the past days and trace God's guiding hand, and I send the story forth, earnestly hoping that simple as it is, it may, in His great love, be used to help some other child of His to realise anew that "He that seeketh findeth," and that going forth at His command the promise stands, "Ye shall go out with joy and be led forth with peace."

The Bible Institute.

Its Place in the Training of Women.

MRS. L. O. McCUTCHEN.

The picture at the beginning of this journal is of the teachers and students of the thirteenth session of our North Chulla Women's Bible Institute held at Chunju Nov. 23rd to Dec. 21st, 1921. The enrollment was 120 women from Kunsan and Chunju fields with three from our Home Mission Field in Cheiju (Quelpart). There were 64 in the first grade, many of whom were good students. Aside from the regular course they had the benefit of attending a Sunday School convention which was very interesting and helpful to them but after which they found it a bit difficult to resume class work and be ready for final examinations. However they worked diligently,—some prayed, others probably wept, but all pressed resolutely on.

Before the establishment of the Bible institute there were country classes of five or six days' duration, the general station classes

lasting ten days (annually), while individual missionaries trained their own personal helpers or Bible women. But some felt that more generous provision should be made for the women who wished and were able to avail themselves of larger opportunities for study and help. Then, too, the openings for work among the women were so great and the missionaries were so few that there was a crying need for trained women, as helpers. But if the study term were made too long only a few women could attend. One month, therefore, was fixed upon with a study course of five grades, thus aiming to impart as much knowledge of the truth as possible, together with some help in personal work, Pedagogy and Normal Sunday School work. On the completion of this course a certificate was given. An effort was also made to induce each church to send one or two students (women who

could read and had been baptized) with the thought that they might return to teach a Sunday School class and to be helpful in the work of their own church. Besides, by getting together a goodly number of women from different parts of the field for study, there would be given opportunities to discover those who might be able to take further training, thus developing into special workers and Bible women.

In the fall of 1909 the first session of the Bible institute was held, with an attendance of fifty-two. In a few instances, where a woman was too poor to bring enough rice, as her food for the month, her church helped her. The dormitory department was carried on very much as it is in a boarding-school, each student furnishing the same amount of rice (unless one ate only two meals a day) and all cooked the food together, the students doing the work. All ate scantily. Much time was consumed in looking after the buying and measuring of rice; trying to have things done in an orderly manner, not only, but encouraging trustfulness one of another, making for harmonious living. Family councils were held to assist the students to realize that it is not enough to simply know the truth but that it should be lived out in everyday life, by being considerate of one another and loving one another.

During the thirteen years since the opening of the institute the total enrollment has been 788—elderly women and young women, widows, mothers and mothers-in-law and the wives of farmers, school teachers and preachers were of the number. Not all have been able to complete the course but have been much benefitted by a few years' attendance. A similar institute is held for South Chulla, at Kwangju.

Some of those who graduated from the institute, realizing that, as yet, they knew little of the Bible, were eager for further study and thus there emerged a further need of more teaching and training for Bible women and

special helpers in the work. So it transpired that a Bible school was opened for the mission, having a yearly session of two months (now two and a half months) with a course of two grades following the institute course, the two institutions giving, in a brief way a glimpse of the whole Bible with instruction and practice in personal work, pedagogy etc. Normal classes of various kinds are held at times and in one of our stations some primary Bible school work is being done but none of these take the place of the institute which continues to hold the important place in the work. Many of the women who are unable to arrange to leave home for a protracted period are able to arrange for an absence of one month. There are books in the course assigned for reading and work at home, between sessions, and they have time for practical work and general development. The time of opening is set for the latter part of November, so that those who come to study may be able to make their Kimchi (pickle food) before leaving home.

A few institute items.

Last year one of the students from Cheiju went without breakfast several mornings in order to have money for a special contribution at church.

Elder Chung's mother (Yi Whoa Sun) who used to rise in the middle of the night and study, in order to keep up with her institute class, has just graduated from the Bible school at the age of seventy one.

A little boy twelve years old worked to provide food for his mother, that she might attend the Bible school institute.

Mrs. Whoang was between 45 to 50 years of age when she became a Christian, was very poor and had the use of only one eye. She prayed, wept and worked until she learned to read. She then came to the institute, took the course right through (though at times it was difficult for her to obtain rice enough to eat), is now serving as a Bible woman in the country and is very eager to enter The Bible school.

Stray Notes by the way.

KATHERINE WAMBOLD

We had happy days of Bible classes in country districts during the autumn, winter and early spring; then as the country Christians were in the throes of transplanting rice we betook ourselves to visiting in the homes in Seoul. We went especially to see those sisters who had been converted in the Kim Ik Du meetings of two years ago. Everywhere there was a welcome and a ready response shown in more regular church attendance, and in the effort to bring in neighbors. One interesting case is that of a woman partly cured during the evangelistic meetings above mentioned. She has a son in the flying squadron in Japan. She is bedridden most of the time. All through the summer we went to see her often and took flowers. Her mother-in-law is a very sweet, grateful woman. They made me a present of a Korean rose-bush, carefully discerning that this flower loving woman, myself, would most appreciate a gift of plants.

More and more, in visiting, we are able to let the very hospitable Koreans see that we can enjoy Christian fellowship through prayer, reading the scriptures and singing hymns; and that the medium of consuming food is not essential. I happen to like all the Korean food except "cooksoo," vermicelli, when served cold. When eating this dainty I am reminded that Mark Twain said when he ate raw oysters he felt as if he were swallowing a baby.

In making these visits, a part of the time I had to go without my favorite Bible woman, as I had prevailed upon Central Church to let me send her to Pyengyang for a month's rest and study. She is a graduate of the Bible Institute in Seoul, of the "yangban," class, and knows much Chinese character. But she goes

preaching to the country villages alone with her luggage on her head; Christian love has thus sweetened and humbled the literati spirit as well as that of the "yangban."

In June a group of women, outside the West Gate, desired an evening Bible class. At once Mr. and Mrs. Underwood said we might meet in the new building given by friends of their late mother, Mrs. H. G. Underwood, M. D. For many years she had dispensary and Bible study in a small brick building on the site, and now Mrs. H. H. Underwood has a flourishing afternoon Sunday School there for all the children gathered off the streets. The building is becoming more and more a centre of Christian activity, and thereby expresses gratitude to the kind givers. The pastor of a nearby church is full of zeal, and he at once volunteered to hold these weekly meetings all summer. Years ago I gave organ lessons to this pastor and his daughter at the same time. I cannot class him as a brilliant performer, but he is a very helpful friend. The women who attend the class, work hard all day, then come in clean clothes and shining hair full of joy in our Christian fellowship. We have here a baby organ given by Mr. L. H. M. Severance, fourteen years ago, still in good repair. As I pumped and played it, volunteers on three sides of me fanned me so vigorously that I was almost congealed into ice, even in mid-summer. About four times a year I like to have some special evening for these women. In July, Dr. Hopkirk gave a wonderful cinema evening for them in a West Gate Church, using the very fine pictures of Palestine, kindly loaned by Bishop Welch. Many other women came, 400 in all.

Work for Chinese Women in Korea.

MRS. C. S. DEMING.

Chinese women in Korea have proved harder to reach than the men. They do not like to be seen on the street, as the Koreans laugh at their bound feet. These same small feet make it difficult for those who live at a distance to come to the services, and their timidity and lack of knowledge of Korean, make them slow in using the cars. The problem has been how to find out these women and reach them in their own homes. Many of them are second wives or concubines, the men having wives and families in China. These need Christ even more than the others, but they are very hard to reach. We have found the best way to reach the mothers to be through the children in our schools. The children gladly take us home to visit their mothers, who in their turn are proud of the development and progress of their children. One small tot on the street having heard of the joys of kindergarten from another tot, caught my hand one day and dragged me off to meet his mother and get her permission for him to attend also.

Once a month we have a lantern lecture, using slides sent to the Korean Y. M. C. A. from China. Admittance to these by ticket only. The women and children come at one hour, the men at another. They come in large numbers to these gatherings which are always strongly evangelistic.

Once a week we have a mother's meeting, where a number of women are learning to read. Part time is given to study, part to Bible study, and part to a social time. Several of our fattest babies have suffered during this past summer. We hope this autumn to conduct a "Better Babies Campaign" in connection with the mother's meeting, using slides brought out by Bishop Welch, and having a nurse or doctor to assist. We are also planning prizes for the best attendance, and for the best progress in learning to read. We

have classes every afternoon in the reading room conducted by Mrs. Cho for women and older girls who can come daily. Their small children go to the kindergarten at this time.

Several of our enquirers are now living in nichome, toward the East Gate. A weekly woman's class is being planned for this center in one of the homes, into which we hope to gather all the women of that section. The pastor's daughter, a girl of sixteen, assists me with the kindergarten. We hope to be able to send her to China for full training by New Year.

In Chemulpo our beautiful new church is nearing completion. It is on the hill near the station on the next lower level to the Carl Wolter house. Mrs. Fan, the pastor's wife, who is a fourth generation Christian, and a college graduate, has been doing a good work among the women and girls. As soon as the new building is completed, she hopes to open a kindergarten there, as a means of winning the children and reaching the mothers. Her little two year old son, not yet able to say many words, surprised me yesterday by the number of tunes that he could sing correctly, accompanying some of them by actions. She will be a fine teacher. Unfortunately several large families in Chemulpo who have been attending our services have left for China, for the better education of their children. One dear girl of the number, one of our brightest Christians, hopes however to study kindergarten, and return to help in Chemulpo. She is going to the vicinity of a good kindergarten training school which is very providential. She told me yesterday how she loves little children, and how she would just love this work for God.

Our people come and go so much that it is difficult to build up a large membership. We sow the seed as we have opportunity and leave it to the Lord to give the increase. One mother, belonging to a well-to-do family in

Chemulpo was won, and her older children. Her husband was of a nervous, uncontrolled temperament, and at the least provocation would beat her black and blue. Her only comfort was in prayer, and she and her older sons together would pray that their father's heart might be changed. Yesterday word came to us that their prayer and ours had been answered; that the husband and father had become a changed man, and that the whole family had joined the church in Shanghai.

At Wonsan, Mrs. Liao has come to join her husband. She is a quiet modest little woman with several years of training in mission schools and no family. She hopes to visit the women in their homes with her husband, starting work among them. Her presence makes it proper for them to come to the services in our newly rented property.

It is a problem how to reach the women in other large centers, especially as they cannot read. Our future Chinese evangelist for all Korea, graduates from seminary in Nanking at New Year. His newly married wife is also taking special training in the woman's Bible training school, having been a teacher before. It may be we can send her out with her husband to the large centers, as a woman evangelist to work especially with the women. As the Lord brings us the workers, we are looking to Him to supply their financial needs. Above all we long to be so filled with the Spirit and power of Christ that these women may be led to Him, whom to know is life eternal.

The Missionary Mother.

NANCY A. WEEMS.

Some months ago, three consecutive articles appeared in the "Mission Field," bearing on the duties of the "married woman missionary." The writer had thought long and deeply, and prayerfully on the subject, and felt constrained "to pen a few lines" herself, but desisted, realizing that there are doubtless as many opinions on the subject as there are married women on the field, and if the "debate" kept up, it might become tiresome to other readers of the "Mission Field" not so vitally concerned. However, that subject is so closely related to the one in hand, that it certainly will not be amiss to refer to it. It might be interesting and worth while to go to your file and find the articles (in the issues for Nov. 1920, March and April, 1921.)

In the second of these articles, the married women were put into three classes. The writer can add a fourth (much smaller, fortunately) class, to which she herself belongs—those who were mothers of several years standing before they came to the field. If she were asked to write about that class alone,

she might produce a perfect volume, for experience is a most efficient teacher and "every man's (or woman's) way is right in his own eyes!" But our subject is more general, and we must be careful not to treat it in a one-sided, narrow way.

In God's wonderful plan for His kingdom, His wisdom and His love were so great that He included every human being, and further than that, gave to each one who would accept it, a special place, some special "gift," as we are told in Romans 12:6, I Corinthians 7:7, and many other places. He did not wish that we all should do the same thing in the same way. It is amusing to think what kind of world it would be, if we were all preachers, for instance, and there were no teachers, no merchants, no *mothers*! And yet human nature is so short-sighted, human wisdom so unwise, that we tremble at what would be the consequence if there were not a "Divinity that shapes our ends." Human wisdom would adopt a method like the foolish king of old, who had an iron bed of a certain length, which all of his

subjects must fit; if they were too short they were stretched out; if too long, cut off! Divine wisdom has a place for all, and a word of commendation for everyone, who fills his place well, whether that place be one of importance from the world's standpoint, or of insignificance; whether we hold district conferences and Bible classes or nurse a sick child through the measles.

Motherhood is one of God's choicest gifts. To the mother who takes her duty seriously, who tries to live up to the high standard that has been set for her, who takes for her motto our Lord's command, "Bring up your children in the nurture and admonition of the Lord," to her, motherhood, is a sacred commission, which in the end, "will merit the judge's "Well done thou good and faithful servant, etc.," as truly as will the minister or Sunday School teacher; for a conscientious mother's duties involve not only those of minister and Sunday School teacher, but those of lawyer and doctor and all the rest of the professions.

But, while poets and philosophers have sung the praise of "Mother" through all these years, few, if any, have taken the "higher, nobler theme" of "The missionary Mother." Surely hers is a special order. While it carries with it added cares and responsibilities, it carries also wonderful privileges and compensations. Her duties are different from, and more complex than her duties would be in the homeland, in proportion to the different, complex circumstances and surroundings in which she finds herself on the foreign field. The one task of keeping her children physically well and morally true where the moral code is anything but elevating, is no small matter.

There are certainly two main classes of missionary mothers: (1) those who have become mothers after reaching the field, and (2) those who were mothers before coming. The first class can be subdivided into (a) those who were here long enough to acquire the language before assuming the duties of motherhood and (b) those who were not. The latter (b) class still has the advantage over (2) the

class who bring children to the field, especially if some of those children are of school age, and they live in a station where there is no school for foreign children. But God is not only a wise God, but a loving, sympathizing Father, and he has evened things up in the world, fairly. Fortunate and happy indeed should the mother feel who knows the language and can help in the great cause directly (by teaching or calling, etc.) as well as indirectly, in the home. But who save the Father himself can judge whether her joy is any greater and the good she does, any more than that of the mother who does not know the language, and has not the time to study it, and to whom it is a real sacrifice not to know it, but who makes the sacrifice willingly, endures criticism patiently, and bends her energies and prayers to the commission that was given her first—before the call of her husband to the field—to bring up her children in the nurture and of the Lord? Another similar command in the Bible carries with it a most precious promise, that the consecrated mother clings to, and claims with a tenacious grip: "Bring up your children in the way they should go, and when they are old, they will not depart from it."

If we obey that command who can measure the good we may do? When that command is analyzed and carried out as God would have us do, surely we have a task commensurate with any one's, and a reward in view more precious than gold!

The question may be asked what relation the missionary mother has to the great missionary enterprise. Some misguided souls would answer, "None at all; they stay at home and do nothing, and enjoy life, while their husbands and the single missionaries do the work." If we dared to risk the consequences to our families, we would like to turn our jobs over to them till they said, "enough," and we feel sure that that would not be for long, and that they would frankly admit that we have a good-sized task. But better than that, we can

claim the promise in I Corinthians 4 : 2-5, and rise above criticism !

Henry Ford says: "My main business is making men ; making cars is a side issue !" So while the missionary mother's main business is making noble, Christian citizens and making her home a real "HOME," and not just a stopping place for the father and children, still there are a number of ways that she can help the cause even though she is not proficient in the language, and is in a sense "tied down" with home duties.

For instance, (1) some of the "fathers" on the mission field, doing active work for the Master now, would not have been here, had the mothers not been sympathetic and willing to come and take up whatever new duties her coming might involve. (2) She can increase the father's efficiency in the work, many fold, by relieving him of many of the things connected with the material side of the home, by being "business manager" of the home, as it were. (3) She can care for and train her children physically and morally in such a way that he has no anxious thought about them when his duty calls him away from home. (4) She can conduct herself in the home, before her servants and the other Koreans who come there, in such a way that she can preach, daily effective sermons. She can demonstrate what a Christian home is like, and by so doing, she can live out before their eyes what her husband and other workers have been telling them they should do from the pulpit and in classes. If she does this, who can measure the extent of her influence ? Her work as related to the great objective for which we are all out here, bringing Korea to Christ, is comparable to the work of the trained nurse. Taken singly her work seems trivial, unimportant, but altogether, indispensable, as the

doctor themselves will tell you. (5) Always, under all circumstances, there is one never-failing way in which she can help more, no doubt, than she ever realizes—by her sympathy and her prayers. This sympathy will lead her to talk about work to the children, and enlist their sympathy and prayers, and the Saviour who loved and blessed little children while on earth, will honor and answer those prayers.

(6) There is a new field of operations opening now, the evangelistic centers, so broad, that even the busiest of mothers can find something they may do, without neglecting their home, and husband, and children—something in line with their regular home duties, that do not require hours of preparation or an extensive knowledge of the language. And we are thankful for this new opportunity of service. (7) There is another way which carries with it the greatest, most far-reaching possibilities of all. She can dedicate her children fully to the Lord, teach them His word and His will, lead them early to accept Him as their Saviour, to consecrate their lives to Him, so they will wish to do His will, and then say, "Lord, here are the precious lives though gavest us ; we thank Thee for them, and have earnestly, prayerfully, tried to rear them according to Thy direction ; we thank Thee for them, the joy they have given us the lessons Thou hast taught us through them ; they are willing and we are willing that thou, shouldest use them wherever Thou needest them most, and in seeing them serve thee well, whether it may be as missionaries or consecrated business men, we will have our greatest joy. Only direct them into their paths of duty, and keep them there, and we will be satisfied."



Songdo Married Women's Club.

MRS. W. R. CATE.

In the spring of 1921, under the leadership of Mrs. Cram, the married women of Songdo formed what they styled, The Married Women's Club. The object of this organization was to provide a means for the women to report their various missionary activities and to encourage other methods of service commensurate with the time and ability of individual members. This organization has also been a means of coordinating the activities of the married women with the more definitely defined lines of missionary work, principally with the schools and social service. Except during the vacation months, meetings have been held once a month at the houses of the various members.

Let me mention some of the things that are reported each month. First, attendance at Korean church. Among the interesting reports was one of three ladies all of whom had small children who could not be left alone. So each Sunday one mother kept all the children, and each mother could attend two out of three Sundays. Visits in Korean homes usually mount up in member. Then there are always reports of Koreans entertained in one's own home—the industrial school boys, the graduating class of boys, Bible women, Korean doctors and others have at various times been invited to meals, or have attended receptions given in their honor.

Last year Mrs. Cram and Mrs. Brannon taught a number of the Bible classes in the Holston and Mary Helm. Both of them are gone this fall, and none of the women are teaching Bible; but they are teaching sewing both in the schools and at the central plant, and cooking at the latter place. Yesterday afternoon I heard two of the ladies who have sewing classes discussing the progress of their pupils in learning to make children's underwear. One of the ladies, who has probably made thousands of button holes, was deprecating her ability to teach others that which she said she could not do well. But the other lady and I decided that her criticism was entirely unjust. Mrs. Wasson taught a number of music pupils last year, but has not started any new ones this fall, since she will be leaving us so soon.

The above will give some idea of the purpose of those whose home duties keep them from doing as much outside work as they would like, if time permitted; and of some, at least one, if she knew enough of the language. But they have appropriated to their individual cases what Peter said to the lame man at the gate Beautiful, "Silver and gold have I none; but *what I have*, that give I thee."

Clouds and Sunshine over Paikami.

MRS. J. U. SELWIN TOMS.

Away to the south east of Seoul, thirty-five miles or so, nestles the little town of Paikami, "White Rock," should you care to translate its name, tho years ago the meaning attached to its name was "Boat Rock." Here two streams meet and so enfold the town that it has to be protected by dykes.

Formerly there was a superstition that if a well were made in the village it would sink it,

as a hole in the bottom of a ship may cause a ship to sink. However, the waters which so nearly succeeded in sinking this town came not up from wells but down from the sky, the floods of last summer. It rained upon the just and unjust, and Christians along with unbelievers suffered heavy losses.

The house in which lived No Chuck Mochin (i. e. mother of No Chuck), a poor widow, was

built on one of the protecting dykes. It was the home of a kind man who permitted Kim No Chuck and his mother to live in one room of this none-too-large house for his family. No Chuck is a pale delicate boy who has seen eighteen New Years, but looks no larger than a boy of twelve and is able to do little providing for himself and mother. They were very poor and last summer lost even this humble shelter and the little they possessed when the flood of waters, backed up by debris caught in a strong wooden bridge just below, flowed over the dyke washing it away and leaving but a hole where it and two houses had stood. Had the break come in the night, the people too would have gone down in the flood. But we rejoice that No Chuck Mochin lives, a Christian, who has faith which the flood could not wash away and rob her of treasure laid up in Heaven.

Mrs. Ye, wife of a former colporteur and helper there, had also to see their house totally demolished and their gardens imbedded in sand and debris, thus depriving them of all provision they had made for their large family. Faith with them is not lacking and the Heavenly Father is rewarding it by putting into the hearts of His children to give to them things needful.

The church of Paikami with little harm withstood the flood. Among its members are two women who have just been baptized. A year ago they came to the revival meetings

held there and by faithful prayer were healed of their infirmities. One had been a cripple with her head fallen over on her shoulder and the other had been considered an imbecile. Now, the former can hold up her head and joy lighted her countenance as she answered the questions of the examination given before baptism. When the other was taken in as a catechumen or learner, last winter, there seemed little hope that she, for some time to come, could pass the examination for baptism; but she has already given satisfactory answers and joyfully received baptism. Her family believe in her miraculous restoration and daily have morning prayers of thanksgiving away in their mountain home six miles from the nearest group of Christians.

The autumn sunshine is now over Paikami and while much has fallen down, there is cause for great thanksgiving among the believers. No lives were lost there in the floods, as there were in villages not far away. In Kim Yang one of the church officers lost his little granddaughter. The father and the mother with the little one were trying to escape from the flood when the water was breast deep. The mother, stepping into a hole, involuntarily let go of the child who was swept away in the rushing muddy torrent and never seen again. May their faith, like the autumn sunshine, warm and brighten their lives, making them beautiful as the autumn days in Korea.

The Union Methodist Woman's Bible Training School.

MRS. ANNA B. Chaffin.

The need of training educated young women for christian service has been one of the greatest needs in the minds of the Korean leaders as well as to missionary leaders in the two churches of Methodism for the past few years. With this in mind the Louise R. Rothweiler Woman's Bible Training School was reorganized into the present union institution.

The first and primary essential in an insti-

tution which is training Christian leaders should be the spiritual side. Every term there are special meetings held by men who are recognized as specialists in leading people into definite christian experience. We have had students come into the school nearly every year, some of whom were looking forward to definite christian work, who had not yet found the source of life and peace without which a christian worker is a failure.

With the best of Bible teaching and daily living, without these times of retreat the student might graduate not having been brought face to face with her God.

Our young women who are graduates of higher common schools have felt that they must go either to Japan or China for Bible school work because we had no Bible school of as high rank as these countries, but now we feel that we can meet this need. There are two courses being given to women who have reached the age of twenty and are looking forward to becoming efficient christian workers. Those who have received high school, or at least ko tong (higher common school) education are eligible to the A course. To enter the B Course a student must have a diploma from po tong (primary school) or must show by examination that she has had that much training.

The school is giving introduction to Bible

Study, an exegetical study of all the books of both Old and New Testament, religious psychology and pedagogy, history and methods of Sunday School work, principles and practice of christian sociology, church history and missions, comparative religions and personal work. Singing lessons are given to all the school, and organ lessons to those who show ability and wish to learn to play hymns.

The students are organized into a missionary society which meets once a month. They control this society and are paying towards the support of a Bible woman. Those who have finished the first year of school work are sent out on Sundays as teachers in Sunday Schools in different churches in the city. They also do some visitation in connection with the work of the church. This past year in cooperation with the Social Evangelistic Center they have done some social service work.

An Ideal First Aid Kit for the Itinerator.

MISS M. HARNESS.

New missionaries before they sail are told how to make up a first aid kit meet for the emergencies to be met in a foreign land. I take it this is meant only for private consumption and not for use among the suffering people whom the new recruit may be asked to serve. For many and strange as are the ills which may befall a missionary, especially in itinerating; much more numerous and strange are those which she may see among the native people. If I were asked to suggest a first aid kit for an itinerant who wanted to relieve *some* of the suffering she saw on a two or three weeks' trip in the country I would begin with about a barrel of epsom salts, but where I should end I hardly know unless it might be with the suggestion that she persuade a nurse to go with her. That is what I did last winter. In fact I was doubly fortunate in having two nurses, one American and one Korean, go with me on three country trips.

I thought I saw enough of misery and suf-

fering when I had gone by myself at other times, but it was nothing compared to the numbers of sick who came and who were brought to us as soon as the news of the arrival of a nurse had spread. Every-body and every-body's sister, and mother, and aunt, and cousin had some ailment. From early morning they came with sore noses, indigestion, boils, broken heads, coughs, everything almost. There was only one disease which we found not at all, and that was nervous prostration. Two to four were dispensary hours but so many of these people had waited months or even years for treatment that it seemed impossible to delay longer even those who came at six in the morning. My little camp table was put up in the courtyard on days not too cold and on it seemed to be a panacea for every ill; sterilizer, alcohol stove, and instruments were all in evidence, and about the table new a mixed multitude. Well, perhaps not a multitude, but the adjective applies.

There was grandma with the sore nose who brought her two sons and a grandson for treatment. Her nose had been sore for some twenty years and one son was deaf but of course the nurse's statement that she could not heal either case was to them nothing but unwillingness to help heathen. So the old lady was given some soothing salve and the sons and grandson six doses each of medicine which had nothing to do with deafness. The next day we went to a heathen village to do house to house preaching. As we made our rounds grandma with the sore nose followed us saying in no low tones, "The western women are no good. The western women are no good." We ventured to ask her why. "Well," said she, "they gave me salve which I put on my nose and it is just as sore today as it has been for twenty years. And they gave my son medicine and he took it but it did not help a bit." We asked how he took it, and as we had suspected, she said, "All six doses at once."

At this time a woman came running out to ask us to come to her house quickly. The nurse found a little girl who had fallen and torn her scalp. The little tot stood without a whimper while her hair was cut, iodine applied and the scalp drawn together.

One afternoon the nurses were called to a home where a young woman after the birth of her first baby had been in convulsions for several days. The nurse told me as soon as she saw the woman that there was no hope of saving her, she was dying, but that to comfort the family and relieve the woman a little she would do the best she could. Meanwhile the Bible woman and I were to pray. In the evening she made another call hardly expecting to find the woman alive but she was not only living but a bit better. When we left that class at the end of a week she was well on the road to recovery. Her entire family was heathen but when the girl began to improve the men came to church and others in the village whom it had been impossible to interest now came out to hear the Word.

When medicine is to be taken three times a day it is simple enough to say, "Take it when you eat your rice." But it is a different problem when the dose is to be taken every hour. In a village where there are no clocks I wondered how such directions would be given. It was simple enough for the Korean nurse; "Take it when you smoke your pipe."

A church officer told us that his old mother "in great agony was about to die." We hastened to her aid. Quite true she was in great pain but the cause was a great, angry boil and she was informed that it was not a dying disease. Very patiently in the hope of having life restored and being able to eat again she endured the probing and packing that day. The next day, however, when it was time to dress the boil there was a decided uproar and she would have none of it. She knew she was not going to die, she had very little pain, and she could eat, therefore why undergo any more agony? Nor would any amount of coaxing move her.

There were many cases which brought the tears to one's eyes. A bride of only a few months had been cast out of her husband's home in bitter weather because she had tuberculosis. They had given her no medical relief though they lived in the city. She had little money and hardly knew the way home. She made the trip of about thirty miles on foot and by ricksha. Her family was poor and there she lay on the cold, damp floor probably beyond human relief.

A man who had been stung by a poisonous caterpillar came to the nurse in January. The poison had gone all through his body, his arm was horribly swollen and discolored, and apparently he was in great pain. We advised him to go to the hospital but it seemed scarcely possible that he could walk the twenty miles to the depot.

There were many who could be helped only by surgery and some who were beyond any help. But there were many scores who were cured or helped or relieved who would

have been absolutely without relief if it had not been for the visit of these nurses.

Dispensary hours were not the only work of the nurses, for daily they gave talks on home nursing and care of babies. In these the making of simple home remedies, using such things as onions, ginger, pepper, sesame oil, native candy and other things easily obtained, were taught. After most explicit directions for making a mustard plaster were given one sister asked, "and then do you eat it?" But most of the teaching seemed to be understood and remembered and used.

After a lecture on hygiene the Bible woman

and I went out preaching. The usual troop of youngsters was at our heels. The Bible woman turned and picking out the biggest boy she said, "You rascal, see here, wipe your nose! Don't you know you might get any awful disease with a nose like that?"

There are many sufferers in the country villages beyond the visits of any doctor. So I say to any itinerator, "Persuade a nurse to go with you on at least one trip." It will not only give her a new vision of need, but many sufferers a new vision of hope, and many indifferent ones a vision of salvation.

Federal Council. An Impression.

ANSY G. M. SKINNER.

There are two main causes that entice our country cousins to Seoul. The first is the Severance Dental Department and the other is Federal Council. Severance draws them so to speak, single file, but Federal Council brings them in battalions.

September 1922 proved no exception to the rule. On the evening of Saturday, Sept. 10th, the usual number of delegates assembled in the Pierson Memorial Bible Institute, and waited expectantly to receive inspiration and help in the common problems of mission life. After Council was convened and the roll called, Herbert Welch, D., D., a bishop of the Methodist Episcopal Church delivered the opening address on mutual consideration and brotherly love, and paved the way to what proved to be the main interest in the council; namely, the question of closer cooperation with our Korean brethren in a National Christian Council for Korea.

Sunday found the conference "dug in" and enjoying itself immensely—and right here, one would like to express one's hearty appreciation for the way the Seoul housekeepers, year after year, hospitably throw open their

doors, and "let the little travellers in." They do deserve a hearty vote of thanks.

It was a great privilege on Sunday to meet for united worship, and as Dr. Inwood spoke of the loaves and fishes broken by the Master's hand to feed the multitude, we longed for a heart like that of the nameless boy whose offering was so blessed.

Following the benediction, a storm of conversation and miles of smiles indicated that some hundred busy people were finding pleasure in encountering old friends, while intermittent acquaintances were set going again with fresh introductions.

In the three days that followed, undoubtedly the most interesting discussion was on the question of forming a National Christian Council for Korea. On the main question, whether closer cooperation was desirable, there could be very little dissent; but the problem was, how this Barkus might most tractfully approach his Peggotty. At the same time there were present those who feared that Federal Council in its activities might indeed become as that immortal carrier who, it will be remembered, said with a pleasant smile. 'Barkus

is willin' and went out with the tide. His death, however, was not due to his union with Peg-gotty, but to rheumatism and senile decay, aggravated by an undue solicitude for the black cash box.

In spite of the mild remonstrance of our delegate to the Japan Council, Mr. Hugh Miller, creaking doors and peripatetic members caused a fair amount of business to pass harmlessly over the heads of some of the delegates, who in their country stations, had become spoilt by the comparative quietness of Korean gatherings. In this way those in the back seats missed many of the good things provided by the fraternal delegate from Japan, Rev. George W. Bouldin, D. D. They received the impression, however, that his address was both helpful and entertaining.

It would be interesting to lay side by side all the annual reports on the Chinese work in Korea and read them in order. One feels sure they would show how God delights to honour such faith as has brought the work through all discouragements to its present flourishing condition.

Again, much hard work and many interesting experiences were represented by Dr. C. A. Clark's report on the work among Koreans in Japan. One feels that it is hard to over-estimate the importance of christian work done by Koreans among those young men and women now studying, who are to come back as leaders of young Korea, and as a case in point, one thinks of the young 'intellectual light' who can be a Christian in Tokyo, but not in his native church.

The Council this year was fortunate, in that its meeting coincided with the visit of Dr. Sherwood Eddy to Seoul. Dr. Eddy spoke to the delegates on Tuesday morning calling upon them once more to give their people nothing less than God. It was a deeply moving address, carrying on a thought of a previous speaker, Dr. W. W. Pinson, Secretary for the Orient of the Southern Methodist Church, who had shown how often we gave a stone to those

who asked bread; a stone building may be, but, nevertheless, only a stone.

The last half of the last morning was devoted to a memorial service to those workers who, during the year, had passed to their rest. Each was lovingly spoken of, and thanks rendered to God for their lives and examples. Those thus remembered were Dr. Kate McMillan, Mrs. H. G. Underwood, Mrs. J. Hunter Wells and Dr. W. B. Scranton. The Christian Literature Society and its birthday party must not be forgotten. For eleven and a half months out of every twelve, the C. L. S. is a mysterious agency whose bill for new books increases at an almost incredible speed. Then, for the other two months one realizes what hard work and careful thought go to make it the success it is. The C. L. S. is entering upon the most important year, perhaps, of its life, and there is every reason to hope that with its promised new staff, it will be able to publish all the literature that the country is crying for.

A feature of this year's Council was the hospitality extended to the delegates by Japanese friends. Baron Saito graciously invited all members of the Federal Council to tea at his residence. Because of their number they were to go in four different groups, half an hour apart, the first company to arrive and be welcomed by him at 4:30 P. M. This occasion was new to many and enjoyable to all.

On Monday evening the National Friendly Association provided a most interesting series of moving pictures, showing recent progress in Korea, and entertained the delegates to supper afterwards, and on Wednesday a brotherly welcome was extended to the members of the Council by the Japanese churches in Seoul. It was a great pleasure to meet those who, with us, are labouring for the furtherance of Christ's kingdom in Korea, and one wished for an opportunity of further conversation with some of the hosts of the evening.

So Federal Council ended. To those who want specific information on their own line of work, disappointing; (Most missionaries, apparently keep their experiences for home consumption), but as an education in the united work of our Federation, and as an opportunity of fellowship, unequalled in the varied work of the year.

Korean Nuggets.

1. Conversions.

F. S. MILLER.

When a missionary visits a village, the church is often chosen as the best place for his bedroom. Well adapted to the work of itineration is the man who, during childhood, learned to sleep readily in church. But the Sindai authorities looked at me and decided I had better sleep in the school-room. "Who has informed on me?" I thought, as the benches were pushed to one side and the cot spread under the blackboard.

After the evening service and a late session meeting I crawled into my impregnable sleeping bag and soon lost consciousness. Presently I realized that a conversation was going on around me. By main force I collected my senses enough to listen. It was the blackboard that was talking and the benches were standing around listening, on their tiptoes.

"Look at me! Would you ever have expected it? Can you ever surmise what I once was?" This question excited my curiosity. I looked more carefully at the blackboard and noticed how well it was made, a frame four inches wide filled in with a panel of thin boards, all neatly joined. Behind it, as it hung on the wall, were four short legs braced quite ornamentally. Then I surmised its previous use and rightly too, as I knew when the nearest bench replied: "I recognized you, sacrificial table, even before I saw your short legs."

"Yes, my long legs are hung across those corners and are used to hold the boys' coats. Who would have thought the world would change so. The very man who used to bow before me now stands up and writes on my face, 'sacrificing to ancestors dishonors God.'" "I was hanging under the eaves of the stable waiting for the next sacrifice to come around, when the master said to his wife: "What shall we make of that sacrificial table, now that we are Christians?" She replied: "It is

smooth and black like the chalk-board the teachers use at the class in Chung Ju.' 'Just the thing for the school' he said; and here I am, and I like the change. I am far more useful and looked up to. I had far rather bear characters that tell of God's love than carry rice and pig's meat before a stupid block of the same kind of wood I have in my feet. I am now obeying the Psalm that says: "Praise the Lord—all cedars."

"Your conversion is not more wonderful than mine" spoke up one of four benches that had dove-tail notches cut out of their edges. "I remember you," said the blackboard, "you used to be a coffin the master had ready for his mother, according to good old Korean custom. I heard her say to him behind the house: 'I have nothing to give the new church school but that coffin. Take it to pieces and make benches of it and I shall keep in mind the words of the Saviour: 'Sufficient unto the day.' The next thing I knew you were holding some pretty lively young occupants for coffin boards."

"And what about the ancestral tablet?" asked the seven they had kindly placed around my cot. It was looking down on my breathing with surprise, for the people it usually hid did not draw breath. "Ha, ha," laughed the table, "they had the best fortune of us all. The master threw them out on the river-bank. Some boys found them, gave them to a missionary and he sent them to America. Will they not have a sight-see!"

Just then the colporteur's donkey out in the churchyard brayed and woke me. I asked the colporteur the next morning why he did not tie that Bible Society megaphone where he himself slept. He replied that thieves are apt to go to the house in the village where they hear a donkey bray, thinking there will be more money there. What a thoughtful colporteur!

2. Proverbs.

Like a pumpkin, married couples, when young are crisp and tender, middle aged are rather tasteless, well matured are sweet and mellow.

Your dream was it good or was it bad ?

Either kind will do,

If only you interpret it,

As meaning good to you.

3. Testimonies.

Colporteur Kim, of Chung Ju, was preaching on the market-place. A Christian in the crowd heard an unbeliever say : "Look at

that man's face ! He used to be one of the worst drunkards, gamblers and fighters on the market-place here. Now his face is full of joy. I wonder what made the change ?"

Grandmother Yu was being examined for baptism. "What benefits have you received from faith in Jesus ?" "Many, I will tell you of one; though you may not think it important, I do. Before I was a Christian I never slept through a night without starting up and lying awake, sweating with fear lest the evil spirits were bringing some disaster on our family or property. Now when the sun sets I commit family and possessions all to God, lie down and sleep clear through till morning.

Notes and Personals.

We taken pleasure in announcing the marriage of Miss Jessie Heron to Mr. Charles Carol of Hankow, China. The wedding took place in Yokahama, Japan, Oct. 21st.

Dr. J. B. Ross and family of Wonsan, Korea have returned to the United States on regular furlough.

To Dr. and Mrs. J. S. Nisbet of Mokpo, a daughter born Oct. 23rd.

To Mr. and Mrs. L. P. Henderson of Hingking, a son born Oct. 16th.

NEW ARRIVALS.

Morthern Methodist Mission.

Miss M. Bording, R. N.

Miss F. Kostrup, R. N.

Miss E. Gaylord, R. N.

Canadian Presbyterian Mission.

Miss Ethel Scruton.

Returned from furlough.

Miss Olivette R. Swallen, Syenchun.

Rev. and Mrs. A. A. Pieters.

Death.

We regret to announce the death of Virginia Wells, which took place Aug. 25th at the home of her brother in Boston, Mass. Miss Wells was the daughter of Dr. and Mrs. J. H. Wells, formally of Pyeng Yang.

Rev. James Sylvester Armentrout, A. B., B. D. who is travelling though the Orient in the interests of the World's Sunday School Association is spending some months in Korea visiting the work here. This visit is in response to an urgent request from the Korean Sunday School Association to assist them in their intensive program for the development of Sunday Schools.

Mr. Armentrout's trip is made possible by the co-operation of the World's Sunday School Association and the Board of Publication and Sabbath School Work of the Presbyterian Church in the United States.

We welcome with pleasure Miss Lois Henderson sister of Rev L. P. Henderson to our Seoul Foreign School as a teacher.

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